

The King's Silver Jubilee

(Continued from p. 7.)

He recognises the power of prayer and of love. Recovering from his dreadful illness, he wrote: "I was able to picture to myself the crowds of friends watching at my gates, and to think of those who, in every part of the Empire, were remembering me with prayers and good wishes." "My constant and earnest desire has been granted—the desire to gain the confidence and affection of my people."

It is everything for our country that at its head stand the King and the Queen, showing forth in their own family life ideals which come within the range of high and low, rich and poor. The beauty of home life is often spoiled by selfishness, inconstancy, pleasure-seeking and extravagance. But the king has declared:

"The foundations of national glory are set in the homes of the people."

There is a godly foundation to all that is best in his life. He constantly worships in church; he daily reads the Scriptures. He carries into his never-ceasing work that straightforward goodness which is dear to the British stock reared upon the open Bible, "the most valuable thing that this world affords."

We treasure the King's tender sympathy for the afflicted which has endeared him to so many. How welcome is the intimacy of the Christmas Day messages which have made his voice familiar in every part of the globe!

The Queen has the same touching fellow-feeling with all; by her influence and beautiful character she adorns her high vocation.

King George combines dignity with easiness of access; he comes near to others in those little things of life, grave or gay, which count for much. In him the aspirations of the Empire are summed up; we desire unity, peace and concord among all nations; he stands for that determination; we desire to share with others God's best gift to ourselves, and above all, to fill the whole earth with the knowledge of His love revealed in Christ Jesus.

God, in answer to our prayers, gave him back to our keeping, and now once more we entrust him to the keeping of God for the remaining years of his reign. And we still pray that he and we together, when we see the Orb set under the Cross, may remember that the whole world is subject to the power and Empire of Christ our Redeemer.

We ask pardon for what is amiss in our personal and public life; we praise God for all His goodness; finally we bring before Him all that is now moving in our hearts, using the words which Christ has taught; Our Father, which are in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power and the glory, for ever and ever. Amen.

This Empire Appeal has already been circulated to representatives in the Overseas Dominions. Arrangements are also in hand for the Appeal to be translated into as many as possible of the languages and dialects spoken throughout the British Empire. Copies of the Appeal were circulated last week to clergy and ministers, who

are asked to make use of and read it in their churches, and on such occasions as may be found convenient to local circumstances. The Appeal is issued by the World's Evangelical Alliance, 19 Russell-square, W.C.1, from whom copies can be obtained, price 3/6 per 100.

We are glad to learn from Mr. H. Martyn Gooch, General Secretary of the Alliance, that already there are indications that the seating capacity of the Royal Albert Hall will prove inadequate to meet the wishes of all those who desire to be present at the Service of Thanksgiving and intercession, over which the Bishop of Norwich will preside, supported by representatives of the Church of England and the Free Churches, including the Bishop of Stepney (representing the Bishop of London), Bishop Taylor Smith, the Moderator of the Presbyterian Church of England, the President of the Methodist Conference, the Chairman of the Congregational Union, the President of the Baptist Union, Members of Parliament, and others prominent in our religious, philanthropic and social life. A feature of the applications for tickets to date is the number of overseas representatives who desire to be present.

Princely Generosity.

Lord Nuffield, formerly Sir William Morris, founder of the Morris Motor Car Works, near Oxford, England, and who was recently in Australia, is noted for his princely generosity. In addition to the £50,000 he has given to Australia for certain medical work, crippled children, £5,000 for the Cathedral in Fiji, and £10,000 to St. Peter's Hall, Oxford, in memory of his mother.

Lord Nuffield's other benefactions include The Radcliffe Infirmary, Oxford, £140,000; The Royal Worcester Infirmary, £26,000; St. Thomas's Hospital, £100,000; Birmingham Hospital Centre, £52,000; Wingfield Orthopaedic Hospital (near Oxford) £70,000; British Empire Cancer Campaign, £25,000; Borstal Association, £10,000; Coventry Hospital, £15,000; Birmingham Hospitals, £25,000; Chair of Spanish at Oxford, £10,000; Settlement of Unemployed on the land, £20,000—making a total of £608,000.

Pray on! tho' long the answer be delayed, let not thy faith grow dim; lift up thy prayer to God and unafraid wait thou for Him.

Don't be always Nursing a Grievance; try to Teach it to Walk.

The Ministry of the Out-Back

Will you help us to take the Gospel of Love and Healing to our brothers and sisters who live "beyond the sunset"?

YOU CAN HELP—

- By praying for us, our workers, and the lonely folk out-back.
- By sending a donation to our funds.
- By becoming a member of the Society (minimum subscription, 12/- per annum).
- By drawing-room meeting, grocery afternoons, and Australian Teas.
- By subscribing to our quarterly journal, the "Real Australian," 1/6 per annum.
- By having a bark-hut missionary box in your home, for your self-denials.
- By remembering the needs of the work in your will.

Above all else - - - Pray for us!

Send your Gifts to—

The Victorian Secretary,
Bush Church Aid Society,
Cathedral Buildings, Flinders Lane,
Melbourne, Victoria. Tel. F5675.

The Acting Organising Missioner,
Bush Church Aid Society,
Diocesan Church House, George Street,
Sydney, N.S.W. Tel. M 3164.

The Teaching of the Church on Confession.

Prebendary H. W. Hinde, in a most interesting and helpful address, in London recently, on "The Teaching of the Church on Confession," said that there were four ways in which Confession could be made; namely:—(1) To God direct; (2) publicly before the Church; (3) to a priest; (4) to one another. The first was scriptural, and urged in the various Exhortations in the Prayer Book. The last was also scriptural, and was natural where there existed friendship, fellowship and love. Nor could he condemn public confession before the Church, for there might be occasions when a notorious evil-liver, as referred to in one of the Exhortations in the Holy Communion Service, could profitably be submitted to godly discipline. Confession to a priest, however, was fraught with serious dangers. It was not until the thirteenth century that the Church at the fourth Lateran Council insisted on such confession at least once a year, although there were earlier traces of the practice. The words in the Holy Communion Exhortation "if there be" indicated that the Reformers regarded the consultation with the minister in regard to particular sins and difficulties as something exceptional, and not as a matter of ordinary procedure. The speaker showed from quotations from the 1549 and 1552 Prayer Book that care was taken to exclude secrecy as well as any claim to "priestly absolution" from any confession before the priest. It was clear, moreover, that no particular importance was attached to the office of "Confessor," the ghostly counsel was to be given through the Ministry of God's Word—and not of necessity by a priest. The words in the Ordination Service in regard to Absolution were, before the Reformation, only applied to Bishops; and it was clear that the words spoken by our Lord, from which the priestly claim to be able to absolve from sin is derived, were addressed to the whole Church, including lay men and women. Lastly, Prebendary Hinde referred to the service of Visitation of the Sick, and the form of Absolution used therein. This service was altogether optional as clearly stated in Canon 67, and only when the sick person, possibly on the point of death, was troubled in his conscience with a weighty matter. Even then, the form of Absolution given was only to be used if the sick person humbly and heartily desired it. The Articles condemned as corrupt the Roman Sacrament of Penance, which was claimed by Anglo-Catholics as a cure for the repetition of certain sins which called for repeated confession. We had, however, got away from the former practice of self-examination, and the frank owning-up of sin. The Oxford Group Movement may have done something to restore it. It was a matter for consideration as to how far it was desirable to encourage open confession. The address was followed by a useful discussion.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV. 101. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

MAY 23, 1935.

[Issued Bi-monthly.] 8/- per year, post free. 3d per copy.

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"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

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Editorial

Empire Day.

TOMORROW is Empire Day. It will naturally loom with an enriched content, having as a background the recent King's Silver Jubilee celebrations. Without doubt the King in his throne and person is the binding link with the British Commonwealth of Nations. True, the links are silken cords, but the rich outburst of loyal feeling and desire to the King and his family during the last fortnight only goes to show how deep and lasting are the ties which bind all and sundry together in a larger loyalty throughout our far-flung Empire. There may be one or two discordant notes or elements here and there, but with the vast majority, loyal duty and affection are deep and permanent. Britishers the world over are proud of their Empire, its prestige and influence, its great past and its far-reaching and enriching service to the world to-day. She stands high in the counsels of the nations; indeed, they look to her for guidance and help. In the light of recent world events and our King's Jubilee, Empire Day should be enthusiastically observed this year. Not that we should stress mere size, commerce, wealth and so on, but those deeper things of honour, justice, brotherliness, and service, which lie at the basis of worth-while nationhood, never forgetting that it is righteousness alone that exalteth a nation.

Lack of Proportion.

THE revelations of the so-called "needs" of working girls as shown in the basic wage inquiry now sitting in Sydney, would be ludicrous, were not the whole thing pathetic, not

to say tragic. Evidence given by one person after another that rouge and powder and lip-stick are essentials in the lives of girls going to work to-day, and that to possess these articles they stint themselves of food and cannot afford raincoats, warm clothing and the like, affords a ghastly insight into the outlook and mentality of vast areas of our life. It reveals a grievous lack of the sense of proportion and bodes no lasting good for the future. There is a sad weakness somewhere in our life. Unfortunately, home life to-day, with a disciplined training and upbringing, is sadly lacking, while in the field of education there are big gaps. "Big Business" is to be blamed, for it has learnt the art of applied psychology, and the power of suggestion. It knows the weakness and foibles of human nature, not to say vanity, and by adroit verbiage and alluring picture advertisements, beguiles womenfolk into a mode of living and appearance which are both artificial and fatuous. The world needs to-day a modern Amos, who by satire, invective and a challenge to plain and robust living, would stir this unhappy age into a more becoming and natural way of living. We sometimes wonder what kind of ideals and guidance our schools seek to impart to the impressionable minds of our scholars!

Convictions and Principles.

MR. ALBERT MITCHELL, the well-known Evangelical layman in the National Church Assembly, has been addressing lay Churchmen in London on convictions and principles. In a clear and forcible address he stressed, first of all, the infinite value of the individual in the sight of God, and then went on to show that man was made in God's image for a great purpose, and that, fellowship with God. He clearly demonstrated that this fellowship between man and God is not normally existent by nature, because sin has come in and is the dread barrier between man and God, and further, that the only way for fellowship to be restored is by God's aid. God has come to man's aid, and has restored that fellowship, for "God was in Christ reconciling the world unto Himself, and that reconciliation is in the Atonement." In other words, the thing that has broken and marred the fellowship is removed in Christ's atoning substitutionary sacrifice, made once for all upon the Cross. In clear language he went on to point out that the full benefits of Calvary's remedy for sin and failure are available for every individual layman without intervention either of priest or prophet. God certainly has His place for the sacred ministry of the Church, "but there is no

necessity for a layman to approach the throne of God through the intermediary of a father-confessor, or to receive the absolution and forgiveness ministry by God through the necessary voice or hand of a priest." With all of which we heartily agree.

The Drama of the Mass.

Mr. Mitchell, speaking with great solemnity and reverence, and with due regard to the consciences of those who differed from him, then said that the drama of the Mass is inconsistent with the gospel of reconciliation. The Sacrament of holy fellowship cannot be reconciled with the re-presentation or pleading of a sacrifice. The sacrifice has been accepted once and for all and on that is induced the sacrament of fellowship. The expression of those two conceptions in ritual is the line of demarcation in the Church to-day. Whether I be approved or not, I do wish to say most distinctly and definitely that, in my own personal judgment, the position of the minister at the Lord's Table is not a matter of taste, and not a matter of indifference; it is a definite line of demarcation between two irreconcilable conceptions of the gospel, the gospel of reconciliation, and of renewal, of effective fellowship, which is expressed by the provision of our reformers that the minister shall stand at the north side of the table, and shall so order himself and his action that all that he is doing is visible; and the gospel—which is not a gospel—of a re-presentation of the sacrifice of Christ to the Father, and a ceremonial pleading before Him, which is expressed and evidenced by the minister standing in front of the table with his back to the people.

Dealing with a final principle, he re-asserted the Anglican position, namely that the seat of authority in matters of religion is in God's Word written; and that, as Article 6 says, in all matters of faith and doctrine, and even of life and conduct, the supreme appeal must be to God's Word written. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not to be read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith."

Schools for Clergy.

WE have noted with pleasure that both the Archbishops of Sydney and Brisbane have arranged to take place at an early date, refresher courses for the clergy. Some months ago, in a leading article, we pointed out the advantage of such courses. The call of the hour is for spiritual efficiency. We live in a day when nothing but the highest and most efficient min-

istry is demanded from the clergy. Mere ditties from the pulpit, slovenliness and ill-preparedness in daily ministry, careless methods, want of knowledge and understanding in the way and ethos of Divine worship, lack of method in Bible study, lethargy and coldness in prayer life, are of no value in the Church's work and witness to-day. The world to-day looks for and expects able ministers of the New Testament to serve in church and parish. Priestly functionaries may gain a few like-constituted persons, but will never win the real Australian manhood for Christ. They need something more robust and virile than mere priestlings. However, mere efficiency and ability are not enough. A man may be well versed in ministerial craft, but if he is not filled with the Holy Spirit of God, well grounded in the Holy Scriptures, and taught of God Himself, his ministry will perform be barren, and therefore unfruitful. Much wisdom is needed in the choice of those who guide and instruct in these clergy schools.

Quiet Moments.

This Same Jesus.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i. 11.

"THIS same Jesus." Very significant and full of inspiration must these three simple words have been to those who heard them spoken on that memorable day, many, many years ago. For us, too, to-day, they are pregnant with encouragement. Once again, and for the last time, Jesus had met His disciples after His resurrection. He had led them along the familiar path from the holy city, across the valley, up and over the hill of Olivet, and down the road which led towards the little village of Bethany, where often they had stayed together; and even as He talked with them of the work for Him which lay before them, He lifted up His hands in loving benediction over them. He was parted from them, and a cloud received Him out of their sight. Doubtless perplexed and filled with an intense loneliness, they stood gazing up—and then came the words of tender reminder and comfort from the angel messengers: "This same Jesus shall so come as ye have seen Him go." Christ's work on earth was finished; their work was to begin.

Sacred Memories.

1. "This same Jesus." What sacred memories the words would bring to them. Their thoughts would go back to that first sight of Him—the new teacher—when He appeared among men to begin His ministry. How irresistibly had they been attracted to that wondrous personality! They would remember the call to discipleship that had come to them as they were engaged in their daily work. Then had followed the wonderful years of friendship and close association in the Master's work. The teaching of the crowds, the healing of the sick, the personal dealings with individuals in sorrow, and need, and sin—they would think of all this. And with shame they would be reminded, too, of their own stupidity, their slowness to understand, how dimly they had failed Him when He needed them most. And finally in a flood, would come to their minds the closing scenes, the bitter hat-

red of the religious leaders, the betrayal by one of their own number, the mockery of the trial, the shameful death by Crucifixion which had dashed to the ground all their eager hopes. But their sorrow had been turned into joy; their dear Master had been raised from the dead and had met them again that glorious Easter Day. "This same Jesus."

The Burden of their Message.

Let us look on and watch the little band of men carrying out their mission: The story of "this same Jesus" was the burden of their message. Over and over again they told the same simple story wherever men would listen; that life, that ministry, that atoning death, that triumphant Resurrection, stands over against the life of every man and woman in the world. This was the Gospel they had to preach; they were constrained to preach it, no power of men could stop them. Beginning at Jerusalem and throughout Judea and in Samaria and unto the uttermost part of the earth—the standard of the Cross was raised, and the good news of the living Christ was proclaimed by them. And the inspiration, the impelling motive of their work and life was this—The same Jesus—Whom they had known and loved, they still knew and loved as their never absent Friend and Master. The promise was true—"Lo, I am with you always." They felt His presence, they knew His power working in and through them.

Words of Comfort and Inspiration.

"This same Jesus." The words are full of comfort and inspiration for us to-day. This same Jesus is our living Saviour and Friend. We can know Him as His apostles knew Him of old. He never changes. He is the same yesterday, to-day, and for ever. And so, when we are in sorrow, still He speaks to us the words of comfort, "Come unto Me and I will give you rest." When we are tempted fiercely He is able to save to the uttermost, for He knows what temptation is, and has felt its full blast. When we fall into sin—still is His arm outstretched to lift us up and set us straight again, for this is Jesus, Who came to save His people from their sins. This same Jesus is ours, to help and strengthen and guide and lift us up to a new life, so that we can say with St. Paul, "I can do all things through Christ that strengtheneth me." Our belief is in a living Christ, not a dead Christ—a Christ Who is ever praying for us, loving us, yearning over us.

"He Depends on Us."

Because He is the one Hope of the world, He depends on us who know something of Him to carry on the work which He began to do—to give the message of Hope to all mankind. We, as professing Christian men and women, are the successors of that little band of friends of the Master. We are His friends, His fellow-workers, His trusted messengers. Do we realise, as we ought, that He trusts us and depends on us? As we look out on the world He loved and died to save, and see its sickness as He sees it; as we think of the thousands who have never had a chance; does not the impelling command come to us as it came to the disciples of Christ long years ago, "Go ye and preach the Gospel"? What is the message we have to give? It is the tidings of "This same Jesus." There is no other Gospel.

The Call of the Festival.

Let the festival of the Ascension of our Lord bring to us once again a message of hope for ourselves, and a call to

service in His Name that shall bring hope to others. The Ascension speaks of the finished work of Christ; for that inestimable gift we lift our hearts in gratitude and praise. Let it speak also of the beginning of the work which He appeals to His followers to do in His Name.

There is no more magnificent profession of faith than that which St. Paul was able to make: "I have been crucified with Christ, nevertheless I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me."

"This same Jesus" waits, and a world in need waits to-day for men and women, just ordinary imperfect men and women like ourselves, who can make, if we will, a response as simple, as natural, as noble, as that.

"This same Jesus shall so come." Ascensiontide points on to Advent. That Advent may be soon. God grant we be not ashamed at His glorious coming!

Jubilee Bibles and Prayer Books

To commemorate the twenty-five years' reign of their Majesties King George V., and Queen Mary, the Oxford University Press has issued a number of Commemorative Editions of Oxford Bibles and Prayer Books with Hymns. A special feature of these books is the inclusion of three beautiful Colloquy portraits of their Majesties, reproduced from photographs taken by Messrs. W. & D. Downey. Two of these portraits were taken recently, and the other is a joint portrait of the King and the Queen which was taken at the opening of Parliament in 1910.

The volumes, which also contain a loose presentation plate printed in silver, are embellished with silver lettering, ornamented with a beautiful, specially-designed emblem consisting of a Crown and the Royal Cypher, on the side, and are finished, in most instances, with silver edges. The cloth-bound, moroccoette, and leather books are obtainable in shades of red and blue, and some of them in purple also. These editions are admirably suited for gifts, prizes and presentations, and many people will doubtless wish to possess copies as souvenirs of an historic occasion. Prices range from 2/6 to 25/- in Great Britain.

Was Pontius Pilate Born in Scotland?

An extraordinary tradition exists in some quarters in Scotland that Pontius Pilate was born at Fortingall, Perthshire. Historical fact deprives the tradition of any ground, according to a contributor to the "Weekly Scotsman." The Roman governor was probably between 30-40 years of age at the time of the Crucifixion. Julius Caesar invaded Britain in 55 B.C., but after about a year his army withdrew, consequent on troubles in Rome, not having penetrated into Scotland. The second invasion by Rome of Britain did not occur till 45 A.D., and Scotland was not penetrated until after the battle of Mons Grampius, 85 A.D. There was no opportunity for Pilate, a Roman, to have been born in Scotland.

At the conclusion of the vestry meeting of St. Martin's Church, Killara, Sydney, on Tuesday, the parishioners presented to the Rector, the Rev. Leo Charlton, an inscribed tray and coffee set in shell china and pure silver, also a cheque for £170, and an illuminated scroll expressing their grateful appreciation of the 25 years of faithful service to the church at Killara. Mr. Charlton is the brother of Archdeacon Charlton, General Secretary of the H.M.S. Diocese of Sydney.

The Present-Day Challenge To The Church.

ARMIDALE SYNOD

Problems to be Faced.

THE Synod of the Diocese of Armidale began on the evening of May 6, and continued in session for several days. In his pastoral charge to the Synod, the Bishop of Armidale dealt with the challenges which face the Christian Church to-day. He ended with an urgent appeal for evangelism. The Bishop's survey of the present world situation embraced a wide variety of subjects, including the dangers attending the gradual secularisation of life, the expansion of State enterprises, the necessity of approaching church union from a new angle, a plea for an understanding of the problems of others in a movement to promote peace, insistence that the Church and State should be supreme in their own spheres, the danger of enslavement to tradition in the effort to provide a new constitution for the Church of England in Australia, the application of a spiritual motive in finding a solution to unemployment, and a conviction that the subsidising of denominational schools would simply tend to create religious bitterness and further division of the community.

Concluding, the Bishop said:—"It was the rank and file that made the early Church so powerful. It was their life and fire that transformed the age. . . . Have done with cant which talks of being Christian without needing the Church. He founded the Church; layman and woman is a priest on whom He depends for the service and intercession that will save the world."

Church and State.

One of the most interesting studies of history, said the Bishop, is that of this relationship of Church to State, a relationship made important for us to consider by the vast increase in State enterprise during the last century, and by the uncompromising attitude of some modern States in claiming an utter and complete control over all departments of human life and thought. At the same time the problem is complicated from the side of the Church by our unhappy divisions. This relation is a problem never solved by the Church. It has never been a Church problem. The Church was held to be the Divine institution with its legacy of truth, and the world should accept its message and its guidance. But things have changed.

In brief I shall try to set before you in this charge to Synod the problem as put to the Church by the development of the State and its activities. (2) A sketch of the relationship of Church and State down the centuries; and (3) some ideas on the duty of the churches, and in particular our own Church, to provide the principles and the inspiration which should guide and direct the State in its planning and activities to-day.

The Bishop then dealt at length with the intrusion of the State into so many phases of modern life, passing on to the danger of the Pagan Spirit so evident in life to-day. The church's influence through the ages was touched upon, with special reference to the Reformation and the call to a new relationship. The problems of world peace, of employment, were enlarged upon, while important references to State education and Reunion, which we report elsewhere, gained place. The Bishop ended with urgent plea for evangelism.

Evangelism.

And last of all I call you to what must be the heart of all our effort, the challenge to Evangelism. The Church, our Church, does not exist for itself, it is a Body whose outstretched arms should be enfolding men to Christ, whose lips should be telling His Gospel, whose heart should be on fire with His love. In every parish of Australia to-day I could wish our clergy were on fire with zeal for souls, and in visiting, preaching and prayer, were capturing men for the various communions could co-operate much more than we do, in going out into highways and byways to preach the unsearchable riches of Christ. The world will realise we are in earnest in the day we go out thus to attack the foes of indifference and worldliness, and we, too, will learn to appreciate each other and understand each other, and find that some, at least, of our barriers are misunderstandings which vanish as heart speaks to heart in the longing to win for Christ those whom He died to win. Finally to the laymen and women I would say—it was the rank and file that made the

early Church so powerful; it was their life and fire that transformed the age. You are part of Christ's Body; you are living members of His family, your loyalty to Christ includes your loyalty to His Church. Have Christian without needing the Church. He founded it; we did not; it is His instrument for winning the world, and every layman and woman is a priest on whom He depends for the service and intercession that will save the world.

Fire! Let it be found in the Church of England, in the hearts of Bishops, clergy and laity. Let its light guide others home to God; let its enthusiasm win men's loyalty to Christ; let its warmth make men welcome, and stir in them love for others, and let its cleansing power burn out the selfishness that is to-day the barrier to the coming of Christ's Kingdom among men.

The Constitution.

IN his charge delivered to the Armidale Synod last week, Bishop Moyes remarked:—"Let me say a word as to the Church of England in Australia. We seek a Constitution, but are endangering it on the one hand by fear and on the other by a too close enslavement to tradition. We should make for elasticity, and possibilities of revision on the one hand, and refuse on the other to allow ourselves to limit our tribunals in their efficiency through fear of departing from what some believe to be tradition. There is enough scathingly said of traditions in the Gospels to warn us from a too servile allegiance to them. We have an opportunity of trust and adventurous experiment that we should do well to take, and however far the extremes of our Church may distrust one another, the central body of Anglicanism has ever been noted for a certain wisdom and inspired commonsense, that ensures its finding a mean between the extremes, and thus safeguarding sanity, without crushing the enthusiasm which is the vital gift our extremes have to make to the Church's life.

But our chief preoccupation is with the whole of Christian life in our community, working together in the applying Christ's principles to great national problems, and preserving and making fullest development of human life and personality in loyalty to Him.

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Wayside Jottings

(By a Wayfarer.)

The Preacher's Objective.

It was the Wayfarer's privilege to have his attention drawn lately, to the address given under this title, 'The Preacher's Objective,' by the Rev. Lewis A. Sutherland, at the opening of the session at St. Andrew's College on March 18; and it occurred to him that some of the thoughts then laid by him before the St. Andrew's students might be acceptable if offered to the readers of the A.C.R.; not verbatim, nor even consecutively, but merely as from memory; the thought rather than the expression.

Perhaps the leading thought was given as a question and its answer. "What are you going to offer to your congregations?"

Gentlemen (he said), I take it that as you face your life task you cherish no illusions as to its strenuousness. 'I do not envy,' said the late Professor Marcus Dodds, 'those to whom it will be committed to lead in the battle of Christianity in the twentieth century.' And then, characteristically, he added, 'Yes, perhaps I do envy them; but it will be a stiff fight.'

So I ask, first, what shall be your objectives? You will not, I trust, be contented to deal chiefly with the passing questions of the day; to pose, as many may urge you to do, as social reformers; to attack every ecclesiastical or political abuse; and so to win a name and a cheap popularity.

I would not indeed, have you imagine that the Church has no part to play in the fight for social purity and righteousness; but I would quote to you a word that the late Professor Denny, of Trinity College, Glasgow, once said in class. 'Gentlemen, your business is not to shoot at folly, but to preach the Gospel.' It is so fatally easy to surrender to the popular demand; to give our congregations what they want, instead of what they need; to give them discourses on social matters, instead of on the great matters of the Gospel. 'You have only,' he said, 'to open your Saturday's Herald to see the straws, the sticks and the stubble that some ministers are offering to their congregations. Your tools of trade are not to be a set of handbooks. How to make a sermon in thirty minutes,' nor 'The secret of a happy social.' Our business is to know nothing among men but Jesus Christ and Him crucified. 'Christianity,' once said Ian Maclaren, 'would not be in existence if the Apostles could have been described as popular preachers; and their utterances as bright and pleasing discourses.' We may for ever discuss questions of the hour, and choose witty epigrammatic titles for our sermons, and the hungry sheep will look up and not be fed. Before every preacher dangles the terrible temptation to become a religious showman, an oratorical trickster, to court the applause of men, rather than to stand humbly in the fierce white light of the Eternal Throne, reflecting that searching beam into the hearts and consciences of our people.

'And for all this,' said Mr. Sutherland, 'you must yourselves be spiritual men. Your own lives must give point and emphasis to your message. Robert Barclay, one of the great Quaker leaders, even went so far as to say, "Spiritual truths, uttered by uninspired men, become lies"; and that, said Mr. Sutherland, is such a terrible saying because it is so true.

Turning to the activities of the Ministry, Mr. Sutherland said: "It is not sufficient to know the aim and object of preaching; you must know, as far as is honestly possible, the men and women to whom you preach."

In the Church of Scotland to-day the most clamant need is an increase of pastoral visitation, and therefore I would set my face like a flint against being every night engaged in trifling details of unimportant meetings. My people need me, and I need them... and there is no way to their hearts except by coming into contact with them in their homes. And it is my practice, seldom departed from, never to leave a home without engaging in prayer. It distinguishes your visit from that of the Insurance Agent, or of any casual caller; and it facilitates future approach on matters that concern their spiritual welfare. See that men say of you what David Hume said of John Brown, of Haddington, 'that man speaks as if Jesus Christ were at his elbow.'

Something like this, but very much more than this, and much better expressed, was said by the Rev. L. A. Sutherland to the Theological students at St. Andrew's College, Sydney, at the commencement of a new session; and the Wayfarer is confident that the readers of the A.C.R. will only regret that he is not able to give them a fuller report. May it not be (they will say) that in such ideals of ministerial duty, may lie the solution of the problem of the crowded picture-show and the empty church?

"I am tired of going to church; I don't learn anything," said a young lady of our acquaintance, a choir-member, to her father, an earnest worker in several branches of church work. And the father, discussing the matter with the Wayfarer, said: "I couldn't blame her, for I feel the same myself."

Yet what was wrong? The preacher was a good man. Was it that his college curriculum hadn't included sermon preparation? Was it that he habitually preached only on matters of secondary importance—that he never came to grips with his congregation—that he always spoke smooth things—that he left out those great three "R's" of Christianity, Ruin, Redemption, Regeneration? Or where was the failure?

For there is nothing more certain than that if these great inexhaustible subjects are not constantly kept before a congregation,—if the people are fed (to extend St. Paul's imagery), on sugared milk instead of strong meat, they will soon lose interest in the preaching, and will feel and say that they are learning nothing.

Fair and smooth preaching accomplishes nothing. It fails to bring the careless to anxiety; it fails to satisfy the anxious. 'Shake hell-fire into them,' said an old Roman Catholic woman to an Anglican minister who had admitted to her that he wished his people would attend his church as diligently as the Romanists attended theirs. 'Shake hell-fire into them, and they'll come to church,' said the wise old lady, putting her finger unerringly on the Anglican's failure;—the soft and smooth preaching that never awakened a conscience, nor caused a hearer to lose one hour's sleep;—forgotten nearly as soon as uttered.

"I will forewarn you," said Christ, "whom ye shall fear; fear Him Who, after He hath killed, hath power to cast into Gehenna; yea, I say unto you, fear Him." "Therefore," says St. Paul, "reprove, rebuke, exhort with all authority. Let no man say you are not

worth listening to." Let no man say that when he does hear you, he learns nothing.

We should like to hear more from the Rev. A. L. Sutherland.



The death is announced of Mr. Ralph W. Edwards, M.A., F.R.E.S., of the staff of Rongotai College, Wellington, N.Z., at the early age of 42 years. He was a man of many activities. He was a past president of the Wellington Training College Teachers' Association; he served with the N.Z. Expeditionary Force in France; he held a commission as Captain in the Territorial Forces, and was Secretary for many years of St. Paul's Cathedral Choir. He is survived by his mother and sister, and to them we extend our sincere sympathy in their sad bereavement.

Bishop Kempthorne, of Polynesia, together with Mrs. Kempthorne and their daughter, is now in England. He will speak and preach on behalf of his diocese.

The Rev. Barclay F. Buxton, the well-known Evangelical Vicar of Holy Trinity Church, Tunbridge Wells, England, recently announced to the congregation his intention to resign the living at the end of six months. He spoke of the happy fourteen years he had spent in the incumbency, and the spirit of harmony and goodwill which had made his work so pleasant. He felt that the time had come when the work should be committed to younger hands. Churchmen will recall Mr. Barclay's visit to Sydney some years ago, when he gave a series of addresses of the doctrine and work of the Holy Spirit in St. Barnabas' Church, George Street West, Archdeacon Charlton was Rector at the time.

Mr. Keith Langford Smith, the intrepid missionary among the aborigines in Northern Australia, has published a book entitled "Sky Pilot," in Arnheim Land. There are 15 illustrations. The author is the son of Canon and Mrs. Langford Smith, of St. Andrew's Rectory, Summer Hill. In the volume he tells of his "call" to missionary work in Arnheim Land; of his journey in an old car from Melbourne to the C.M.S. Roper River Mission, to which he had been appointed; of his experiences there; of the resulting conviction that an aeroplane was essential for the work, and his determination to get one—how he didn't know; of his return journey in an ancient car to Melbourne, partly on furlough, mainly to get an aeroplane; of his long struggle, first to win the C.M.S. Mission Board's consent, second to secure a pilot's certificate, next to raise the cash with which to buy a plane; of his success and triumphant return by air; and of his subsequent air work in Arnheim Land.

News has reached Deaconess House, Sydney, of the safe arrival in London of Miss Gillespie, Head Deaconess. In latest letters Miss Gillespie writes interestingly of her visits to Basra, Bagdad, Ur, Jerusalem, Cairo and Istanbul. She writes: "I am having two days at Naples, then Rome, Florence, Venice, Paris, then home. I am in the 2nd class, and there are no English, but one American, Swiss, Dutch, Bulgarian, Egyptians, Italians, Palestinian, and Greek."

The Archbishop of Sydney writes:—"I am glad to announce that my friend and former colleague, the Rev. Canon Pilcher, D.D. (Oxon.), the Precentor of the Diocese of Toronto and Professor of New Testament and Church History at Wycliffe College, Toronto, will be visiting Sydney from the middle of July for a month. I have invited him to give lectures at a school for clergy which I hope to arrange in the week commencing July 14, and also to speak to organists and choirmasters in a series of special meetings, such as he has organised in the Toronto diocese for several years. I am also hoping to arrange for a Church Convention in the Cathedral while he is in Australia."

We regret to learn that the Rev. A. E. J. Ross, Rector of St. Giles', Greenwich, Sydney, is still very unwell. During his absence on leave the Rev. W. S. McLeod will act as locum tenens.

The Bishop of Newcastle (Right Rev. F. D. Witt Batty), was in Canberra on Sunday, May 12. He preached in St. John's Church, Canberra, and said that the unity and strength of the British Empire came from its organisation as a family. In championing the cause of the family, the King acted as trustee for a principle upon which the future of civilised government largely depended. He was the defender of the home as well as of the faith, and he furnished the model for the only kind of political organisation which could really adapt itself to human needs.

Miss Mary Waller, who is a missionary of the A.B.M. in the Diocese of Shantung, China, recently surprised her relatives and friends by advising that she was now Mrs. Gray. Miss Waller was married in China on 5th March to one of the mission staff—the Rev. Dudley J. M. Gray. On account of the unsatisfactory health of her mother, arrangements had been made for Mrs. Gray to visit her parents in Brisbane this year. Later reports are to the effect that her mother's health is much improved, and the journey to Brisbane will not now be necessary.

At the recent meeting of the Goulburn Diocesan Board of Education, Miss Akehurst was thanked for her two and a half years' service as honorary Director of Religious Education. Miss Akehurst has resigned as honorary Director, but the Board has fortunately found it possible to re-engage her as the Diocesan Organiser for the Church Mail Bag School.

Archbishop Le Fanu, of Perth, the new Primate of Australia, left behind him at Kettle College, Oxford, a great reputation as a footballer. Canon W. Thompson, of New Farm, Brisbane, who followed him at Kettle, said in reviewing his long association with the new Primate, that Oxford students remembered young Le Fanu's football long after they had forgotten his brilliant academic record, particularly in history. The Archbishop left off his football long before he put on his episcopal robes. For many years his most strenuous sport has been golf. While he was in Brisbane he was a member of the Brisbane Golf Club, and was often out on the links. He still plays at Perth.

The Archbishop of Brisbane has asked the Rev. A. E. Saxton to undertake the work of editing the Brisbane "Church Chronicle," and he has kindly consented to do so. "Mr. Saxton," writes the Archbishop, "knows this part of the world, and as he has been an Archdeacon in the Newcastle Diocese he may be said to possess a diocesan mind. He has also had experience as a writer and editor. All this should equip him perfectly for the task of this splendid paper. I feel sure that we are fortunate in having secured his help and that we can confidently leave the reputation of the 'Chronicle' in his hands."

Bishop Halford, sometime Bishop of Rockhampton, has been a patient in St. Martin's Hospital, Brisbane. He is suffering from his heart, but it is anticipated that after a few weeks' rest he will be fit again, and able to continue his valued help in the Diocese of Brisbane. He will not return to the country, but will settle down in Brisbane.

An important appointment was made last month when the Rev. John Thompson Perry accepted the parish of St. James', Toowoomba, in succession to the Rev. Norman Osborn. Mr. Perry will be greatly missed in Brisbane circles, where his genial presence was always welcomed. His relinquishment of his lectureship at St. Francis' Theological College, Nundah, will be regrettable consequence of his transfer to Toowoomba, for this is work which he has most acceptably carried on for over ten years. Mrs. Perry has given valuable service in the Girls' Friendly Society and the Mothers' Union, where she holds important executive positions.

The Rev. B. C. Wilson, M.A., has resigned the parish of Aberdeen, Diocese of Newcastle, for the purpose of visiting England. He has been succeeded by the Rev. L. Ayscough, who was Rector of Cessnock.

The Reverend A. N. Williamson, Rector of St. John's, Cook's Hill, editor of the Newcastle Diocesan Churchman for many years, has been granted twelve months' leave of absence in order that he may undertake work in the Diocese of Polynesia, in response to a request by the Bishop of Polynesia and the Chairman of the Australian Board of Missions. Mr. Williamson is one of Newcastle's most hard-working clergymen. Not only does he give himself without stint to the work of his parish, but he enters wholeheartedly into diocesan affairs. His work as Editor of the Churchman, and his initiative

in suggesting and his energy in organising the Diocesan Home Missions Festival, which is held now each year in the Newcastle Town Hall, are two instances of our indebtedness to him. He is a valuable member of several diocesan committees, as well as the Diocesan Council. He goes to Polynesia with the good wishes of us all.

Lancashire paid a tribute to Lord Derby on April 4, his seventeenth birthday. In the public hall at Preston 3,000 people joined in congratulating the head of the house of Stanley. Twenty-two volumes were presented to him, containing the signatures of more than 80,000 Lancastrians, which expressed the county's affection, esteem and admiration for the best known of her sons. A piece of gold plate will be added to the presentation, with a diamond jewel for Lady Derby.

The Right Rev. Dr. Barnes, Bishop of Birmingham, has returned to his diocese after a long absence owing to illness. At a welcome meeting in the Town Hall, the Bishop said he had been reading the Archbishop of York's Gifford Lectures, and had found himself critical of Dr. Temple's position, to which reference has been made in the last two issues of the A.C. Record. He had also read many detective stories recently. The Bishop had visited Greece, Egypt and Palestine during his time of recovery.

The Right Rev. Mgr. Arthur Hinsley, who has succeeded the late Cardinal Bourne as Archbishop of Westminster, is a Yorkshireman, born near Selby, in 1865. He is the son of a village joiner and builder. In 1917 he was appointed Rector of the English College at Rome, and was there until 1930. He has visited the African missions of his Church, and has been Apostolic Delegate in Africa. He is the only English Canon of St. Peter's, Rome.

The Ven. Joseph Wellington Hunkin, D.D., Archdeacon of Coventry, Rector of Rugby, and Chaplain to the King, has been appointed Bishop of Truro. The Bishop's father, a coal merchant in Truro, was a local preacher of the Methodist Church.

The Rev. Harold Anson, M.A., Vicar of Tandridge, Rural Dean of Godstone, and Hon. Canon of Southwark, has been appointed by the King Master of the Temple, London. The new Master came into some prominence just after the war, when he resigned the benefice of Birch-in-Rusholme in order to devote himself to the work of the Guild of Health, an interdenominational society, concerned with spiritual healing, of which he was chairman. Mr. Anson, who is sixty-eight, is a cousin by marriage of the Archbishop of York. He served for a few years in New Zealand, where he was warden of St. John's College, Auckland.

The Rev. L. Lewis, Vicar of Brighton, Adelaide, who has been on the sick list for over two years, left on a visit to England on April 25th. We hope that his health will be greatly improved by his sea trip, and that he will return fit and well to take up work again.

The many Australian visitors to Australia House, London, will regret the passing of Mr. Edward Rock Garney, of the High Commission at Windsor, N.S.W., in 1864, and was the son of the Rev. C. F. Garney, and was brother of the Rev. Canon Garney, of St. Paul's College, Sydney. He was educated at the Sydney Grammar School and Sydney University. After reading his law in the mitted to the Bar. C. B. Stephen, he was admitted to the Bar. In early manhood he published a volume of light essays, entitled, "The Australian at Home," and illustrated with sketches drawn by himself. He made a thorough study of Greek and Roman literature, following which he published three books, a translation and exposition of the Odes of Horace, a volume of Epilegomena,

and an edition for schools of Books I.-III. Later on he published also a brochure on the Fall of Maccenas. Having gone to London to arrange for the publication of the first edition of his Horatian studies, Mr. Garney entered the service of the Agent-General for New South Wales. During the war he was transferred to the Intelligence Department of the High Commissioner's staff, and as a postal censor he read regularly letters in six European languages, and in five others occasionally. For some time he held the post of librarian in Australia House, but later he was regarded as the authority to whom were referred all questions requiring a knowledge of Australian law. He frequently lectured in different parts of Britain about Australia and its resources. His many-sided knowledge of art, literature, history and science led to his being chosen from time to time to decide the authenticity or the value of documents, manuscripts, paintings, or relics alleged to have some connection with the early history of Australia.

In the death of Mr. W. L. Sansom, of Sandy Bay, Hobart, St. George's parish, has lost a most devoted parishioner, and the Church of England League a very strong supporter. Mr. Sansom was the treasurer-warden of the daughter Church, St. Peter's, and a most regular worshipper. A memorial service was held on May 12th, at which the Rector (the Rev. A. A. Bennett, Th.L.), paid a glowing tribute to his fine Christian character.

Dr. D. E. Hart-Davies, M.A., D.D., Rector of St. Thomas' Church, Edinburgh, who is to give a series of sermons, lectures and addresses in Sydney from June 2nd to 20th, is the author of the books entitled "The Genesis of Genesis," and "Jonah, Prophet and Patriot." He recently secured the prize for the Gunning Prize Essay for a paper entitled "Biblical History in the Light of Archaeological Discovery since A.D. 1900," read before the Victoria Institute or the Philosophical Society of Great Britain. He was for some time Superintendent Lecturer of the Bible Testimony Fellowship, London, and took part in the great Bible Day gatherings held annually in the Crystal Palace or Albert Hall, London.

"Blessed are they which do hunger and thirst after righteousness."—Matt. 5: 6.

You are invited to attend the

29th Annual Convention

For the Deepening of the Spiritual Life

to be held at

ST. PAUL'S, CHATSWOOD
(Fullers Road)

King's Birthday Holiday, Monday, June 3rd 1935.

The speakers will include—Dr. Hart-Davies of Edinburgh; the Rev. E. L. Gunasekera, of India; Archdeacon Begbie; Rev. D. J. Knox; Rev. R. O. Finigan.

The Archbishop of Sydney will Preside at the Morning Session.

The Meetings will be held as under:—

1st Session .. 11.15 a.m. to 12.45 p.m.

Interval for Lunch.

2nd Session .. 2.15 p.m. to 3.45 p.m.

Interval for Afternoon Tea.

3rd Session .. 4.15 p.m. to 5.15 p.m.

"Hymns of Consecration and Faith" will be used. Will those who have copies kindly bring them.

NOTE.—Commencing at 7 p.m., there will be a Prayer Meeting for Western China. You are invited to stay. Hot water for tea provided in the grounds.

R. B. ROBINSON, Rector,
St. Paul's, Chatswood.



STERLING HOME PAINT

THE ECONOMICAL PAINT
DURABILITY — GUARANTEED



"The question is not what we would do if we had the means, but what we have done with the things we have."—Anon.

"We are unprofitable servants."—Christ.

MAY.

- 24th—**Empire Day.** God bless our Empire. Queen Mary born, 1867.
 26th—**5th Sunday after Easter.** Augustine, Archbishop of Canterbury, 603. This the final Sunday after Easter, prepares us for Rogation Days. These should help our prayers to be more fervent.
 27th, 28th and 29th—**Rogation Days.** These "asking" (as word means) days, should help our prayers to be more fervent.
 27th—**Venerable Bede** born, 670. Great scholar, historian and translator of the Scriptures.
 30th—**Ascension Day.** Holy Thursday. "Lift up your hearts," Jerome of Prague martyred, 1416.
 31st—**Union Day,** South Africa.

JUNE.

- 2nd—**Sunday after Ascension.** William Carey, famous missionary in India, died, 1834. Collections for Missions to the Heathen taken up in Melbourne Diocese.
 3rd—**King George V.** born, 1865. "God Save the King."
 5th—**Earl Kitchener** drowned, 1916. Wycliffe expelled from Oxford, 1382.
 6th—**Four martyrs** burned at Lewes, 1556. Next issue of this paper, "The Pope's temporal power restored, 1929."



Social Sins.

Are we Australian Women to Blame for These Things?

(By One of Them.)

IT is indeed a trite saying that there is now no field or occupation into which, given the necessary brains or physique, a woman may not enter. Home was once her restricted sphere, but now, in commercial phrase, "our business has been largely extended," and even if men do turn a deaf ear to the feminine cry of equal pay for equal work, they know that as their cheaper competitor in certain positions her place is assured. Many a tired and elderly mother feels the sadness of the cry, "Your house is left desolate unto you," as home becomes just a convenient lodging for hasty meals before the daily rush for business or pleasure, or the too short hours of sleep, and as the walls of her kingdom go down she trembles for the moral sceptre passing from her hands into those of the younger generation.

Yes, the standard of family, and consequently of national morality is inalienably in the hands of a nation's women. Do we Australians fully realise that?

When conferences are assembled, and newspapers full of startling headlines about divorce, drink, gambling, indecent dress and dances, filthy pictures and novels, do we Australian women consider the guilt is almost entirely at our door, and that we, as the natural guardians of morals, could, if we willed, sweep most of these abuses away and lessen the remainder.

Let us come down to hard facts and definite instances. It is women who get up and run the various public dances, using the sacred names of religion and charity as a cover for amusement, and it is women who attend these entertainments in indecent dresses. There can be only one primitive reason why a backless dress and the minimum of underclothing are worn if a truthful answer be given. The majority of careless dancers are not likely to read such a publication as the A.C.R., but what about the more serious-minded Church of England women, members of the Mothers' Union, or the Girls' Friendly Society? For it is the turning of our Sunday Schools and parish rooms, once dedicated to God's service, into dance halls that is lowering the whole standard of church life and giving. The downward drift is so insidious; the rector's stipend may be hard to raise, the organ may need renovating, or the church wants a new roof and someone, often a newcomer to the parish, says: "Oh, it's easy to make the money; let's have a dance and bridge; things are pretty slow here, and it brings people together." The rector doesn't openly object, or perhaps he is afraid to say so, the dancers have a hilarious evening, the police have extra duty to see that no drink is taken into the hall and to turn out fighters, and everyone talks about it all being for a good cause. Then, when the expenses are paid, the prizes, the lucky door tickets, the musicians, the advertisements, what is left over is offered to God. No doubt the revellers present at the end of the dance would profess to be shocked if the organisers put the "left-overs" on to a church offertory plate, and heading a procession, entered the church and laid the money on the Communion Table as an offering and a sacrifice, but this is in effect what is done by many congregations in every diocese in Australia. And this is something for which we women are definitely responsible!

I was recently looking at two magazines for women, which I had not seen for some years. In the past they had been interesting and healthy, and while treating the lighter, but important subjects of cookery, dress, household management, &c., always gave ample space to articles of religious, moral and intellectual value. To-day the magazines hardly contained one column of serious writing, but overflowed with advertisements of lipsticks, face powder and cigarettes, of luxury clothing and underclothing, of ways and means by which men's admiration was supposed to be excited and secured. The earlier editors would have been ashamed of these tawdry productions, and yet their enormously increased circulation showed the lowered standard of to-days' women readers, and their readiness to spend an inordinate amount on dress and accessories. Isn't it time we Australian women got back to a simpler, purer, less selfish way of living?

This craze for luxury, I believe, plays a large part in the very serious question of our increasing divorce rate, for neither infidelity nor habitual drunkenness and cruelty, as grounds for application, appear to have increased in proportion. The position of a young unmarried woman earning a good salary, and often living with her parents and able to spend most of it on herself is so different from that when married to a man of moderate means. She gets tired of doing without things, of restricted amusements, of the round of housework, and when religion is only a nominal thing and the Church Service just a part of the affair of getting married, and they have had no child-

ren, why it's better, she thinks, for each of them to go their own ways again, and later on a quiet conjugal rights divorce can be fixed up and no one is hurt. What are we Australian Christian women doing about maintaining a high standard of marriage? Is there enough definite serious teaching being given, both in Church and in our women's and girls' societies, enough facing up to facts? It is not the opinion of celibate bishops and clergy on marriage and birth control that is going to carry weight, but that of fathers and mothers, and chiefly mothers. Women are willing to "spend and be spent" over a daughter's wedding, the details of the social side, the church decorations, the completeness of the trousseau, but have we spoken seriously to our brides of duty and courage, of the unbreakableness of the marriage bond, of giving and giving way to each other, of the love and kindness that outlasts young passion, and of the haven and anchorage a woman can make of a home? Or before there was any likelihood of an engagement, have we spoken out about the evils of drunkenness, the dark shadows of inherited insanity or disease that must wreck marriage, or that no amount of money can gild a profligate suitor, or the certain unhappiness of mixed marriages? Or have we shirked all this and held our tongues?

And what share have we women in the gambling mania that has overrun Australia? State and company-owned lotteries have made gambling particularly easy for women, no need to go to race courses or bookmakers; we can just buy tickets by post or personally at one of these evil agencies, and live in hopes of winning lots of less fortunate people's money.

Our public conscience is seared; any protest is laughed at; nearly every charity runs its raffles and the youngest children come round to the door asking us to buy tickets. If women ceased to be the superstitious customers of lotteries, these recruiting sergeants to the ghastly army of ruined men would go out of business.

And finally, are we responsible for the increased drinking among the girls and boys, with its attendant motor accidents and moral lapses?

The answer is, who else besides the hostess offers intoxicants to her young guests? Surely the old warning cry rings out again, "Who shall guard the guardians?" for those in whose keeping lies a nation. Morals are wavering themselves, and the citadel's gates are opening to the forces of evil.

The Empire's Influence.

Professor Basil Mathews, M.A., speaking at the L.M.S. business men's luncheon gathering at the Memorial Hall, London, as one having experience of other lands as well as Great Britain, said he felt that the British Commonwealth of Nations was the greatest stabilising and unifying force in the world of to-day. The two outstanding trends in British history appeared to him to be our emphasis upon character and co-operation. He did not think that the respect felt for our country in America was ever higher than at the present time. There are many Americas, of course, so much so, that any generalisation is impossible. He felt that upon Britain and America there rested to-day a stupendous responsibility. With these two countries lay the problem of recreating a collective world-understanding on which real peace could be based. The call at this time is for persons whose hearts and minds are full of understanding and patience. Christianity is the basis of that freedom and that co-operation and comradeship which alone can bring the world out of its present chaos into that newness of life which will represent some approximation at least to the Kingdom of God.

Reunion.

Bishop of Armidale States it as a Pressing Problem.

THE most pressing question of all in Church life is that of Reunion, stated the Bishop of Armidale in his Synod charge last week. A divided Church is helpless in a pagan world. It becomes the servant and slave of nationalism, especially in time of war. But to-day we are treating the Reunion problem in what I believe to be an utterly wrong way. We Anglicans believe the Church to be a Divine Society—in very truth the Body of Christ; there are many communions which (as far as we can understand), look upon the Church as a voluntary fellowship of people likeminded and with a common loyalty to the Christ. Despite our belief as Anglicans, we seem in negotiations (a hateful word) for reunion, to concentrate primarily on the production of a formula that can be agreed upon in some sense (not necessarily the same sense), by those concerned. That is, we are seeking to produce a voluntary association of somewhat likeminded people bound by a common order, common creed, common sacraments—though we may not agree on the content of any. Such a reunion will likely be superficial and temporary, a union but not a unity. Such a reunion will leave every section unconvinced as far as its own wishfulness and blindness is concerned. We shall have compromise camouflaged under a cover of agreement. The intellectual approach is not the primary approach to reunion. The life of action preceded the life of thought in the ministry of Christ; the life of action preceded the life of thought in the early Church. The heart of the Sacraments is primarily an action. The Church we believe, is the Body of Christ—it cannot be knit together from without; it must grow from within. The primary fact of a body is action; thought belongs to a later stage, even though it be true that in the end thought should guide and control action.

The Sacraments.

I know there are those who believe the Church came into being full and complete with ministry, sacraments, and faith defined and ordered, immediately after Pentecost, and in accordance with the Saviour's express instructions; as far as the ministry is concerned I am sure both Scripture and history are against them.

The Body grew, and developed its functions as the years passed by. The failure of the Church to direct a new world of knowledge in the Middle Ages was the prelude to a disintegration allowed by God, and the tearing asunder of Christ's Body into the many communions of to-day, was not entirely an evil, but in God's Providence has become a means of developing fuller conceptions of the truth, so that in His time the Body might be made one, with a richness hitherto unknown.

It is hopeless for us to think of a static Church. She is evolving, as a body must needs do to live, down the ages, and it is sadly easy for Christians with a heritage of many generations to think more of their traditions than of the living spirit of Christ, and to be satisfied with waiting for others to "come home." A reunion will have to revolutionise the outlook of every communion, but I believe it will come from the life of action rather than the life of thought.

The way of approach is for the churches of this land to face together the big problems that concern human life and welfare, problems that concern education, unemployment, peace, social purity, and, most of all, evangelisation. We could be closer together in action a thousand times more than we are, we could co-operate much more completely, we could strengthen each other's hands, we could wield an influence that the whole community must needs take into account for good and for human welfare. At present our disjointed action is not only feeble, but at times, taken in competition with each other, and with jealousy in our hearts. We seem filled with mutual suspicion and distrust, and are not plumbing the possibilities of mutual and corporate action, nor meeting for common thought and prayer. We are more concerned with preserving our own safety, as were the disciples in Gethsemane, than in guarding the Body of Christ.

Moreover, wherever churches stand in together in corporate action in any big question or problem, there I believe those engaged in common work for Christ should make their Communion together at the Lords Table. I regret and humbly, that I seem at least to differ from the Archbishop of York and others far more competent than I to speak of these matters, yet I am sure action and communion in action is the secret of our coming to a common mind or at least coming to a common life together. In the Church of England we differ in our conception of the ministry, in our idea of the Sacraments, as widely and deeply as we differ from Rome on the one hand and Non Conformity on the other. Yet we meet and work together, and together take the Bread of God. I do not for a moment suggest indiscriminate inter-communion, nor such action, apart from Provincial sanction, but that as a beginning, where leaders of various communions are co-operating in great tasks, that they should meet as the Body in action, and in the Sacrament give God the Holy Spirit a way of knitting them in mind and heart and will into a growing and developing Body of Christ.

State Education.

Bishop Moyes Outspoken on any Separatist Policy.

QUOTING Dr. J. H. Oldham in his Synod charge at Armidale last week, Bishop Moyes said: "It may be doubted," says Dr. J. H. Oldham, "whether Christian people of to-day are at all awake to the significance of the profound changes that have taken place in recent times in the field of education. It is only within the last century that national systems of education have been established in Western countries, and are now being extended throughout the whole world. It would be broadly true to say that whereas in the earlier part of this period the primary interest of the teachers was in the subjects taught, the centre of interest has increasingly become the pupil himself."

This change matters intensely. Under the old type of teaching, education did not reach closely the centre of personality; it dealt just with the technique of the superficial relationships of life, and the three R's were the basis of its drill. But to-day the State has become interested in the child as a citizen, and it is seeking to make him a certain kind of citizen. It is concerned with character, with outlook, with ideals.

Now public education "can be regarded as a neutral field only so long as education is restricted to the technical tasks of communicating to children the accumulated knowledge and skill of society, and of fostering generally acknowledged social virtues. But when education is trespassing on the sphere of character and personality, it is treading where questions of ultimate faith are concerned; it is entering the sphere of the Church and undertaking the task that is religion's own."

The Roman Catholic Church is undoubtedly true to principle when it challenges the right of the State to undertake education in this way. The State cannot educate in the matter of making character, for as a State it has not a spiritual faith, nor can it make such a test in regard to its teachers as will ensure that they realise the eternal destiny and divine value of each child, and will by faith and character exercise a right and wholesome influence.

Separatist Education.

But the Roman Church is utterly wrong in thinking that the State can possibly allow a system of education such as would follow logically their claim to State aid—where Roman Catholics would teach their own children, and Seventh Day Adventists their own, and every little sect its own, and in the end the community be divided into a multitude of diverse groups, each growing further apart from the others by the separatist education that had become the rule of the community. Religious bitterness and further division we do not want. The Church—in every branch of its divided life—is suffering from its own divisions, in loss of power, and in the very capacity to do its work in the bringing up of children.

But clearly the Church cannot be content with the education system of to-day. The State cannot educate, that is, sow the full seed that will germinate into character and personality. It can compel attendance and provide certain facilities for education, but the full task cannot be done by a Minister of Education and a staff of civil servants. It is in no sense through a lack of appreciation of what the State has done and is trying to do that such a criticism is made, but because education to-day has a new meaning and is trying to deal with the "whole man." A wider body should control its working, and its governing body should be representative of the University, the teachers, the chief religious denominations and (by Parliamentary appointment), the general public. Only in this way can it be possible to give to education that religious background that is its charter, for we cannot as Christian people allow the State, totalitarian, pagan, conservative, or whatever it may be, to use its power to develop in its children a character that ignores their eternal destiny and makes them subservient to an unwholesome nationalism. On the various communions lies the burden of helping the State by providing a definite worship and faith as the background of other teaching; on them rests the deep responsibility of seeking to understand each other that a deep agreement on essentials can be found and a real co-operation established. No doubt there will be some irreconcilables, but at least it should be possible for the greater section of the Christian community to work together to throw its combined influence in and behind our education authorities, that materialism may be transformed into faith in a living universe whose pulse beat is the Presence of God.



NEW SOUTH WALES.

Diocese of Sydney.

ARCHBISHOP'S WINTER APPEAL.

"Once again," writes the Archbishop, "I am issuing my winter appeal for the unemployed. Last year a sum of £855/7/1 was received through it, for which I was very thankful, although I hoped for a considerably larger amount. I was able to make substantial grants to the Ladies' Home Mission Union, to Canon Hammond's work, to the Church of England Homes, the C.E.M.S., our Deaconess work, the Mission Zone Fund, and the Boys' Farm at Manly, and also to send gifts to 36 Rectors for them to distribute amongst the needy in their parishes. The grateful letters which I received, together with a detailed statement of the individual cases which had been helped, show that the help given met a very real and great need. I shall be glad if gifts of money will again be sent to me during May or June to the Diocesan Registry, and I shall personally acknowledge each gift, and a statement of the amount received will appear in the press and in the "Diocesan Magazine."

THE KING'S JUBILEE.

Large congregations and warm loyal expressions marked the services in all parishes on Sunday, 12th May. The special form as was used in St. Paul's Cathedral, London, was followed here and greatly valued. Preaching in St. Andrew's Cathedral, the Archbishop said that times had changed, but the British monarchy had always succeeded in adapting itself to the changed character of the Empire. The Royal Family were not present at St. Paul's service as individuals, but as representatives of the Empire. At that service the address was given by the Archbishop of Canterbury, and the lesson read by a Congregationalist, Dr. Berry. The form of service was not only used at St. Paul's and in the Church of England generally, but by Churches of other denominations with the same unity of heart and voice. World-wide attention had been directed to the Throne by these services, and a deep impression made everywhere. The Empire was expanding, and everywhere in it allegiance was being shown to the King. The marked changes throughout the world had only enhanced the leadership of the Throne. Its dignity had not declined, and the affection shown to the highest and the lowest alike had been the joy of it.

In a reference to the popularity of Queen Mary, Archbishop Mowll said that the King, speaking to 1000 peers, members of the House of Commons, Prime Ministers of the dominions, former Cabinet Ministers, and Judges, spoke of the Queen as "My dear wife." As that day was being spent in Sydney as Mothers' Day, he made further reference to the power for good and the influence exercised by the late Queen Victoria and the late Queen Alexandra, whose children adored her as a mother, and to the beneficent influence each had had on the home. He strongly commended the Jubilee Appeal to the congregation.

"Replying to members of Empire Parliaments," said Archbishop Mowll, "the King described himself as a fellow traveller with his people, ready to compare notes and share in the questions. Throughout his reign he has been so understanding and so kindly. He is a great leader, not as a strong man imposing his will on others, but in promoting all that is best in all of us. If we follow the example our Sovereign has set, our Empire will become not only the biggest and greatest in history, but its influence will be more potent still. Let us love the brotherhood, fear God, and honour the King."

The text was: "The King shall joy in Thy strength, O Lord, and in Thy salvation how greatly shall He rejoice. Thou hast given

him his heart's desire, and hast not withholden the request of his lips, for the King trusteth in the Lord, and through the mercy of the most High he shall not be moved."

SUNDAY SCHOOL DEMONSTRATION.

A united demonstration of the Anglican and Methodist Sunday Schools, held in the grounds of St. Matthew's Church, Ashbury, on Sunday, May 12, was preceded by a procession from the Methodist Church by way of some of the adjoining streets to St. Matthew's grounds. The Campsie Salvation Army Band led the procession, and played selections during the afternoon.

The Rector, St. Matthew's, presided, and during the proceedings conducted a novel Sunday School auction. Beside him on the platform were a score of kindergarten youngsters, each bearing a card round his or her neck, descriptive of the lot represented among the children of the world. Having recited the terms and conditions of sale, he called for bids.

Bids came from grown-up people, men and women, clustered in hundreds behind the school-children. They gave their names as Gambling, Fashion, Intemperance, Communism, and so on. All spoke eloquently of what they were prepared to do to make life attractive if the children were knocked down to them. The auctioneer retorted that he would sooner knock down some of the bidders. He was expressing his keen disappointment with the time of the bidding, when a jumped Education (a woman), with a very precious offer. She would teach the children the wisdom of the ages.

The auctioneer brightened considerably. "That's the best offer I've had. Has anybody a better one? Going! Going!—Yes, I have," cried a voice on the outskirts. "Your name please?" "Christian Religion!" "Rather an old-fashioned name that," commented the auctioneer, "but let us hear your offer." Christian Religion, speaking not in his own name, but in that of his Master, was the auctioneer over completely, and the children were knocked down to him amid general applause.

Auctioneering over, the youngsters left the platform and settled down to enjoy a racy address in language they could understand, by the Rev. Canon Hammond.

Canon Hammond told of how everybody was afraid of lions, sharks, and snakes, and rightly so, but gave little heed to fleas, flies, and mosquitoes, which destroyed far more lives. Gambling, drink and impurity were, he pointed out, the counterpart in the moral sphere of the lions, sharks and snakes, and something to be afraid of; while the disease-carrying insects had their counterparts in cowardice (such as that of Peter and Pilate), laziness (in doing things one ought to do), and selfishness (liking things one's own way). Those were the things that spoiled people's lives.

ST. MARTIN'S, KENSINGTON.

A parish hall is being erected at St. Martin's, Kensington. A special feature of the hall is that it will adjoin the present church building.

The hall will be 50 feet in length and 30 feet in width. It will have a large kitchen and a stage, and will have accommodation for 230 people. The completed work should give a pleasing impression, as the new building has been designed to harmonise with the existing church.

HOME MISSION FESTIVAL.

The Archbishop of Sydney presided at a meeting held at the Chapter House of St. Andrew's Cathedral to make arrangements for the 79th annual diocesan festival of the Home Mission Society, which is to be held in the Town Hall on June 3. Apart from the object of allowing all mission workers and others the opportunity to meet in social

gathering, the festival will mark the 99th anniversary of the installation of Bishop Broughton as the first Anglican Bishop of Australia. The ladies' committee submitted a report outlining the arrangements for the festival, which was adopted. A service at St. Andrew's Cathedral will be held immediately before the meeting in the Town Hall.

ALL SAINTS', HUNTER'S HILL.

The Jubilee of All Saints', Hunter's Hill, will be celebrated from May 30 to June 6. There will be a Jubilee birthday party of the last-mentioned date, when his Grace, the Archbishop of Sydney and Mrs. Mowll will be the guests of honour. The foundation-stone was laid on 30th March, 1885, while the church was opened and dedicated on 22nd April, 1888. To mark the Jubilee of the church's dedication in 1888 by completing the West End, sums amounting to £5000 would be required in the next three years.

COCKTAIL HABIT.

Canon Hammond's Warning.

Canon Hammond, speaking at a W.C.T.U. rally at Roseville, deplored the place which cocktail drinking was being given in social life. He said he felt quite sure if hostesses realised the harmful effects of the habit they would not offer cocktails to young women. It was the most relentless and brutal of habits so far as women were concerned. He had been informed by a Sydney doctor that there was as much alcohol in a cocktail as in the nip of whisky which the ordinary man could take. In his 25 years' experience at the Police Court, he had seen thousands of women ready to plead for their menfolk, but had yet to see a man doing the same for a woman.

Drinking at dances was vigorously condemned by Canon Hammond. It was disturbing, he said, that in these days some women were drinking as much as men.

MISSIONS IN THE PACIFIC.

Major Robinson, general secretary of the Melanesian Mission, speaking at a meeting in Sydney last week, said that one of the greatest tasks of missionaries in the South Seas was to explain away the white man.

There were people, even among Church-goers, said Major Robinson, who declared that the natives were better left alone in their heathen state, and that the missionaries spoiled everything. As a matter of fact, there were five missions in the islands, and they did splendid work. The pity was that they were not united in one organisation. The white man's record in the South Seas was not creditable, and there were still men who exploited the natives to provide dividends for their companies. But the type of him to-day was vastly different to that of past years, and the change was due to the advent of the missions.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes:—

Synod is to meet on May 21. The Synod service will be held as usual on the evening before—on Monday, May 20—when the Synod sermon will be preached by the Rev. Canon Withycombe. It would be an encouragement to us all if the general church public could be better represented in the congregation at that service, when the members of Synod seek the Divine blessing on all their deliberations and decisions. This year we have business of great importance to transact, and we shall need, and greatly value, the support of the prayers of the Church at large.

The Synod service will be used as an opportunity to dedicate a most beautiful addition to the furniture of the Cathedral, Mrs. Gee—a devoted member of the Cathedral congregation—has most generously defrayed the cost of completing the Bishop's Throne by the erection of a carved canopy. The design was provided by Mr. Caroe, who designed the original Chair, and the work has been executed with very great skill and success by Mr. F. W. Todd, of Sydney. The result is a really notable piece of work. It is satisfactory to know that we have in Australia a craftsman who can produce work of an excellence which need not fear comparison with that of the very best work done overseas.

I am greatly hoping to be able to extend an interest in the Cathedral and a sense of partnership in it amongst Churchfolk generally throughout the Diocese. It is the Mother Church of the Diocese, and its spiritual heart. Its beauty, greatly enhanced by the building of the Warriors' Chapel, ought to be the pride of us all. But it has lately become obvious that it cannot any longer be supported, as it has been supported in the past, solely by

the residents in its own parish. They have done, and are doing, their utmost, but it is manifest that the task is too great for them to accomplish unaided. The difficulty was already apparent when it was gravely aggravated by the wholly unexpected and unavoidable failure of the Cathedral to receive a legacy of £10,000 which had actually been bequeathed to it by a generous benefactor. This has increased its annual liabilities by approximately £500 annually for interest on a building debt which the legacy had been intended to extinguish. It has thus become of really vital importance that the income of the Cathedral should be considerably increased, and I am appealing to churchmen generally to help me to increase it. A "Friends of Newcastle Cathedral" Fund has been opened, and I am asking for annual contributions of £1 and upwards from all who are willing to become "Friends." I have written a good many personal letters to Churchmen and Churchwomen whose names and addresses are known to me, and I have had some encouraging replies. But in this letter I want to make the appeal known to all who read our diocesan paper, and to ask them to help me if they can. One suggestion occurs to me. Wherever I go in the Diocese I am told of the immense appreciation felt by invalids and others for the services and sermons which are so frequently broadcast from the Cathedral. It would be an appropriate and graceful act if such listeners would give concrete expression to their appreciation by becoming "Friends of the Cathedral," and by sending me £1 (or more) for the new fund. If they will do this I shall be more than glad to receive and acknowledge their contributions. And if there are any who would like further information about the Fund, I will very willingly send it. I desire very cordially to commend the matter to all who read this letter.

Diocese of Goulburn.

PAROCHIAL STATISTICS, 1934.

The annual returns from the parishes in the Diocese have now been received, and reveal some interesting statistics. Centres worked show a decrease of two, and now number 293. The number of centres in which we have our own Churches has reached 197. Communicants on the roll number 10,233, an increase of 344, collections in churches during 1934 amounted to £11,582, a small increase on the preceding year. Subscriptions, £7,690, an increase of £710, indirect giving amounted to £11,249, a decrease of £233. The total income of the diocese for all purposes amounted to £43,373, made up of direct giving, £20,765, indirect giving, £13,562, and endowments, £9,046. The total debts of the parishes amount to £19,840, of which £14,846 are building debts and these are reducing slowly.

Appointments.

The Rev. H. S. Brown, Rector of Taralga, to be Rector of Boorowa.

The Rev. H. F. A. Champion, Rector of Braidwood, with the approval of the Patronage Board, has been appointed Rector of Taralga.

VICTORIA.

Diocese of Melbourne.

ST. PAUL'S TRAINING SCHOOL.

Memorial Chapel.

In memory of the late Mr. Justice Schutt, his sister, Miss J. E. Schutt, has given to St. Paul's Training School, Newhaven, a Chapel, thus providing for the school, a permanent and inspiring place of worship. The work of the school depends so much upon the spiritual dynamic that, from its foundation, the need for such a chapel has been felt. The temporary chapel which has had to suffice has not been able to accommodate the whole of the boys. The Principal (the Rev. E. H. Faulkner), feels that this addition to an already model home of its kind will complete the equipment for the spiritual, moral and mental uplift of the boys under his care.

On Saturday, April 13, the ceremony of the laying of the foundation stone by Sir Frederick Mann, took place in the presence of an eager and enthusiastic band of well-wishers.

The Archbishop said the work of the mission, and of Archdeacon Lambie, were something for which the church in the diocese should say "Thank God." Mr. Faulkner was doing a wonderful work at St. Paul's, and he needed all the prayer and support which it was possible for the Church to give.

Miss Schutt, by her generous gift, was making the work of the school easier by erecting this Chapel in memory of her brother. The Rev. E. H. Faulkner said that from the commencement he had felt that it was impossible to obtain any response in the type of boy with whom he had to deal by flagging. He had set out with the idea of changing the impressions which they had received in their younger days. This could not be accomplished without giving to them the inspiration of the Christian Faith. For this reason a Chapel was most important. It would make possible the development of a conception of Christianity, reasonable, dignified and compelling. There were limitless possibilities in the work; this building would help them to do more.

Diocese of St. Arnaud.

THE BISHOP'S LETTER.

The Bishop writes:—

During the past month, what has been for some time the steady and undisturbed current of the life of our parishes has received some stirring of its surface, as I have received the resignations of Canon Macmichael as Vicar of St. Arnaud, and of the Rev. Arthur Bell as Vicar of Avoca. The former goes to Elwood, in the Diocese of Melbourne, and the latter to St. Peter's, Ballarat. Both of these devoted priests have rendered years of faithful service in parish and diocese in many ways, and we thank them for that loyal service, and wish them well in their new spheres of work.

Canon Macmichael will be succeeded by the Rev. H. D. Campbell, M.A., B.D., at present Rector of Toowoomba, in the Diocese of Brisbane; while the Rev. R. F. Adams will succeed Mr. Bell at Avoca.

The Rev. S. Taylor will become Vicar of Swan Hill.

Our prayers will follow them all in the new work which they are undertaking for the extension of our Lord's Kingdom.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

Writing to his diocese, the Archbishop states:—

The thorough organisation of the staff and work at the Cathedral must certainly be the first matter to be considered when the rehabilitation of the diocese is well under way.

The need for this was borne in upon me with special intensity on Easter Sunday, when I felt morally certain that some proportion of the congregation present consisted of people who had been drawn in as the result of the Good Friday procession. Some of them may not have been churchpeople; a considerable number were almost certainly lapsed churchpeople. All such should of course, be carefully shepherded; but how is it possible, with our present scant resources in the way of man power, to discover and retain those who may have, perhaps for the first time, been attracted by the Gospel witness?

This is a matter which should cause us very careful thought. We, with our highly institutionalised form of religion, have so few opportunities of converting those who have never yielded their allegiance to Christ that we must make the best use of such opportunities as we have. After all, this is the main business for which we exist in the world, and if we fail here we neglect our primary duty as a church. I hope that we shall watch carefully for the possibility of extending these efforts. I should like to see, for instance, the Gospel proclaimed as publicly on the beaches of some of our seaside resorts as it was on the steps of the City Hall on Good Friday night.

I should like to say one word of honest admiration for the skill and care with which all the arrangements for the Procession of Witness were carried out. I have taken part in such events in England, but I have never seen anything of the kind more efficiently or reverently done.

The new experiment of holding an overflow meeting at the Tivoli Theatre was a pronounced success. I am told that there were about 1,500 people at the Theatre, and about twice as many in the City Hall. It is impossible to calculate the numbers who took part in the short Service in the Albert Square, if no result came of it at all, it would still be an inspiring thought that on the day of the Crucifixion the message of the Cross was preached in the hearing of so vast a multitude.

I am to have the pleasure of sharing with the clergy of the Wide Bay district in a short course or "refresher course" at Pialba on May 6th and 7th. This, too, is a matter which arouses my keenest interest. The ever-deepening responsibilities of the clerical life make it increasingly necessary that the clergy should give themselves to as much study as is possible. We must do our utmost to keep abreast of the many movements, not only of thought, but also of practice, that are going on in the Church and in the world to-day. There is perhaps no country in the world where the clergy are so regularly looked to for a lead. We cannot continue to give that lead unless we are doing what we can to keep ourselves thoroughly equipped to offer guidance. The more we can come together to pool our ideas and give each other the benefit of our reading and experience, the more likely shall we be to fulfil worthily the object of our calling.

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NEW GUINEA.

Ordination by the Right Reverend the Bishop of New Guinea, in St. Matthew's Church, Wamira, Papua, on Sunday, March 17th, 1935, being the second Sunday in Lent.

Deacons.

Randolph Namuri; Cyril Kawasari. Gospeller, the Rev. Randolph Namuri. Preacher, the Bishop.

Licenses.

The Rev. Randolph Namuri as Curate at The Mamba, in the Diocese of New Guinea. The Rev. Cyril Kawasari as Curate at Dogura, in the Diocese of New Guinea.

SOUTH AUSTRALIA.**Diocese of Adelaide.****THE BISHOP'S LETTER.****Missionary Honour Roll.**

Yesterday (April 26th), I dedicated a Missionary Honour Board in St. Augustine's, Unley. I saw several Missionary Honour Rolls in the old country, but except the Diocesan Honour Roll in the Cathedral I have seen no others in Australia. This contains the names of Edith Kent, who married Mr. Jack Gribble, and after seven years at the Forest River, died in 1926; Marion Smith (Mitchell River, 1926-1931); Olive Howie (New Guinea (1925-1927); Ernest and Nell Codd (Melanesia, 1933); William and Violet Taylor (New Guinea, 1934); Arthur Riley (C.M.S., Southern Sudan); and Fanny Teagle (India). It is a list for any parish to be proud of! At the same service I offered the Lenten savings of the parish; they amounted to more than last year's contribution from the parish for the whole year. This augurs well for the improvement we hope to see.

Blow up the Trumpet.

The Church seldom advertises—perhaps it does not advertise enough! But I think I ought to remind you that during last winter, through our Relief Fund we supplied 480 persons in the city and suburbs, and 123 in the country, with boots, clothing and bedding. £428 was allocated to this purpose, and £90 to the Men's Hostel. This hostel in Wright Street has room for 70 unemployed single men, and over 900 have been cared for since the work began. How many Church-people who give generously to the Salvation Army know that this work is being done at least as well by their own Church, and is in danger of closing for lack of support? We have felt it right to re-open our Relief Fund for this winter, and already a generous response has been made, but more is wanted. Here is an opportunity of giving with the certainty that the best use will be made of your gift, and that it will not go to the undeserving. The cost of administering the fund last year, including postages, freight, and delivery of parcels, was under £11.

TASMANIA.**A ROMAN PRONOUNCEMENT.**

In opening and blessing a temporary church which is also to serve as a dance hall at Sandy Bay, the Roman Catholic Archbishop of Hobart said: "At the beginning of the 16th Century had come the event facetiously called the Reformation, which had wounded the Church greatly. Now, however, the number of converts in England was at the rate of 12,000 a year, and there was a large number also in Australia. These were generally the better educated people of the community."

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(Late of Surry Hills, Sydney.)

Naturally, Dr. Hayden sees no error or superstition in his church, but that whole nations did, and threw off the Papal yoke, many dying as martyrs to Roman cruelty, is an historical fact which has no jest about it. It would be instructive to know from what churches in Australia large numbers are leaving annually to join the Romish Church. It is pretty certain that the 'Ne Temere' decree in the case of mixed marriages has carried some weak or careless Protestants to submit to Rome.

If the leakage is from the Anglo-Catholic party in the Church of England, it is additional evidence of the destroying character of the Oxford Movement through its children to-day.

CHURCH OF ENGLAND LEAGUE.**Hobart Branch.**

The quarterly meeting of the Hobart Branch of the Church of England League was held in St. George's Hall, Battery Point, on May 7th, the chair being taken by Mr. J. C. McElroy, chairman of the Branch. Prayer was offered by the Rev. C. Allen, and the portion of Scripture read by the Rev. F. W. Wyman. After formal business had been disposed of, a lecture was given by the Rev. A. A. Bennett, Th.L., Rector of St. George's, who took as his subject, "Are we losing our Reformation gains?"

This title, he said, had been specially chosen for three important reasons: (1) To remind the members of the League that the Reformation brought to the Church of England many definite and distinctive gains in its rejection of certain practices which were foreign to the early English Church, and contrary to the spirit of the New Testament; (2) To draw attention to the fact that many of the illegal practices of pre-Reformation days were again creeping into the services of the Anglican Church; and (3) To emphasise the necessity as a medium of protest for such a Society as the Church of England League.

In dealing with the evil state into which the Church had drifted under Papal influence and domination, Mr. Bennett pointed out that the divorce of Henry 8th was not the "cause" of the Reformation, but only an incident which hastened it, being instrumental in bringing matters to a head, and producing a crisis which was an "effect" for which many previous "causes" were responsible, including a revolt against the superstitious commercialism associated with the sale of pardons and indulgences, and a growing dissatisfaction at the absence of Spirituality. This was brought about chiefly through the increasing knowledge of the Scriptures following upon the gift of the Bible to the people in their own tongue, and as spiritual insight developed, there developed with it an ever-deepening desire to purge the Church from all false and superstitious doctrines which not only could not be substantiated by Scripture, but was directly opposed to the spirit of its teaching. There is abundant evidence forthcoming to indicate that there is a growing tendency in certain quarters to boldly revert to these illegal practices and forbidden doctrines, the following being the most serious: (1) The doctrine of transubstantiation; (2) the intermediary vocation of the Blessed Virgin; (3) the benefit of masses for departed souls; (4) the compulsory confession to a human intermediary; (5) the reservation of the Sacrament as containing our Lord's Body, which may be transported from place to place.

All these are illegal and unauthorised, and the League must strongly protest against their reintroduction into the Anglican Church. Many churches are losing their Anglican characteristics, and are no longer "Protestant," for instead of protesting, they acquiesce, and consequently, as far as they are concerned, the Reformation gains are lost.

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.—A. Lincoln.

Letters to the Editor.**A MINISTRY OF LOVE.**

"B.C.A. Member and Old Bush Parson" writes:—

Many of us are grateful to the Padre for writing, and to the Editor for inserting those most touching notes on the above in the Record's issue of May 9. These are the things we want to make known generally, viz., the needs and trials of our fellow men and women, and the real efforts the Church is making to supply in the out-back of this country against all sorts of difficulties, longing for a little human fellowship.

And—thank God—there are also devoted men (like the writer of the above), who give all they have of ministry and service, of love and sympathy, in the effort to reach these lonely ones with the means of grace!

My object now is to say that in order to strengthen the hands of those ministering out-back, our "Mail Bag Sunday School" of the Bush Church Aid Society, exists to meet such cases as that mentioned in the article. Will those "men on the job" let our Superintendent of the "M.B.S.S." know the names and addresses of families whose children need help, so that the lessons arranged for each Sunday (stories from the Bible, with questions for children to answer), might be sent to them by post, and that these families may feel that someone (besides and in addition to the Padre) is taking an interest in their children. The Mail Bag Sunday School has already a fine roll of pupils who gladly receive these lesson papers and send their answers back to us for correction and marking, so that at the end of the year prizes can be awarded to those deserving.

We should feel greatly helped if the Editor could give us a small space in the Record now and again, to afford readers an opportunity of knowing what is being done out in the "lonelies" for children and parents.

The children's letters that reach us are very touching, as full of bush life (alas, if ignorance of Holy Truth, but replete with the comic!) Our Superintendent will gladly enrol new pupils if their names are sent to her, viz., Miss Huntley, B.C.A. Office, Church Offices, Sydney. Hoping that you may find space in your next issue of the Record for these notes.

The circulation of the Scriptures by the British and Foreign Bible Society in Japan during 1934 amounted to 506,686 volumes.

The Rev. William Hume, the new Rector of Cessnock, was ordained in the Diocese of Newcastle, England, after gaining the L.Th. diploma at St. Chad's College, Durham. He has been for the last five years senior Assistant at St. James' Church, Sydney.

The Ministry of the Out-Back

Will you help us to take the Gospel of Love and Healing to our brothers and sisters who live "beyond the sunset"?

YOU CAN HELP—

By praying for us, our workers, and the lonely folk out-back.

By sending a donation to our funds.

By becoming a member of the Society (minimum subscription, 12/- per annum).

By drawing-room meeting, grocery afternoons and Australian Teas.

By subscribing to our quarterly journal, the "Real Australian," 1/6 per annum.

By having a bark-hut missionary box in your home, for your self-denials.

By remembering the needs of the work in your will.

Above all else - - - Pray for us!

Send your Gifts to—

The Acting Organising Missioner,
Bush Church Aid Society,
Diocesan Church House, George Street,
Sydney, N.S.W. Tel. M 3164.

The Victorian Secretary,
Bush Church Aid Society,
Cathedral Buildings, Flinders Lane,
Melbourne, Victoria. Tel. 75675.

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Canterbury Cathedral.**Empire Broadcast.**

ON Saturday, June 15th, there will be an Empire Broadcast, for the first time in history, from Canterbury Cathedral. The occasion will be the great Empire Service which forms the opening of the Festival Week of Music and Drama arranged by the Friends of Canterbury Cathedral. The Broadcast will be from 12.20 a.m. to 1.10 a.m. (Adelaide time). Home-land tunes will begin the programme, and at 12.30 (3 p.m. Greenwich time) Admiral Tweedie will strike six bells on the ship's bell of H.M.S. Canterbury, presented last summer by the Admiralty to the Cathedral. The Prince of Wales will send a message to be read at the service, and at this service the Archbishop of Canterbury (Dr. Lang), will dedicate certain gifts for Cathedrals within the Empire. These gifts consist of metal replicas of an eighth century Canterbury Cross, discovered some seventy years ago beneath one of the city streets; and they will be superimposed on pieces of Cathedral stone, with an inscription beneath. "Some time ago," writes the Bishop of Adelaide, "I asked for one of these very interesting mementoes, and I am informed that it will be sent. The Cathedral stone is a gift from the Dean and Chapter; the masons' work and the bronze replica with the inscription beneath are a gift from the Friends of Canterbury Cathedral. I hope to build it in to our Cathedral, where it will abide a lasting link with the Mother Church of the whole Anglican Communion."

The Embertide League.

All Anglican readers of Church news should be interested in the vital question of Training of Candidates for Holy Orders in Sydney.

The standard of educational training required for ordinands in this diocese demands that such candidates shall pass the Th.L., and the University degree of B.A.

This standard for ordination necessitates spending from three to five years as students in the College, with a heavy burden in fees for University examinations and extras. The Embertide League has been organised since 1932 for the express purpose of assisting needy students of the College as the Principal may recommend from time to time.

Its appeals each year have brought in a total sum of £50 over the period. Of this amount about £40 has been expended very wisely to the relief of a large number of men during most critical times.

During the last two years the appeals have not been pressed while the Principal was ill and abroad, but now there is an excellent opportunity for the people of the Church in this diocese personally to help in this appeal.

The League Committee feels that, in these better times, much more can be done with the support of all the Churches willing to take up the "challenge." No doubt the cause will appeal to you as you read this article.

The way to help is clearly set out in this table.

Membership.—"A" Class: All parish churches may obtain membership in the League who will undertake to give a minimum of £1 each Embertide.

"B" Class: All branch churches at 5/- each Embertide.

"C" Class: All individual church people as members who will give at least £1 annually.

NOTE.—Membership lapses if payments are over a year in arrears. The Official Receipt will act as the formal acknowledgement of membership.

Your response is invited as the final term of this college year is now beginning, when the needs of the students will be greatest.

Further information can be had from the Principal or the Hon. Secretary and Treasurer, to whom subscriptions may be addressed as under—

The Reverend M. A. Payten, Th.L.,
St. Stephen's Rectory,
Newtown, Sydney.

**Hymns for Sundays and
Holy Days.****Hymnal Companion.**

May 26, Empire Sunday.—Morning: 566, 62, 55, 54; Evening: 600 (131), 398 (120), 47 (Russian Anthem), 599.

May 30, Ascension Day.—Morning: 226 (211), 229, 233, 232ii; Evening: 247, 244, 235, 248.

Hymns A. & M.

May 26, Empire Sunday.—Morning: 166, 706, 516, 379; Evening: 709 (331), 742, 735, 707.

May 30, Ascension Day.—Morning: 147 (134ii), 301, 149, 146 (108); Evening: 231, 201 (63), 304, 148 (436).

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Doings of the Month in Melbourne.

(By "Maccabaeus.")

THE matter of Lenten marriages has been mentioned in this column. Each year the uncertain mind of the Church of England becomes more apparent. Much unpleasantness was caused in several parishes by the refusal of the Vicar to perform this ceremony. One clergyman told a much annoyed family to go and see "so and so," (mentioning a well-known Evangelical Vicar); "he will be glad to see you." What puzzles most lay people is how the state of matrimony can be holy most of the year, and unholy during Lent. The Rev. C. W. T. Rogers, of Moreland, one of our leading Evangelicals, caused a sensation a few weeks ago by refusing to go on with a wedding until the ladies taking part had put on a little more clothing.

The Church Missionary Society's annual meeting was held early in April. The report presented at the meeting showed a slightly improved financial position, the receipts being £14,414, and the disbursements £14,044. The income included an anonymous gift of £1,000 and legacies for £2,101. Special reference was made to the Arnhem Land expedition, and the tragic death of Mr. Warren. The cost of the expedition, which was £1,200, was met by subscriptions, and a Federal Government grant of £350.

The C.M.S. General Committee, at its April meeting, appointed Mr. W. M. Buntine chairman for this year. Mr. Buntine will be absent abroad during that period, and Archdeacon Herring was appointed to the new position of deputy chairman, to enable the committee to have a permanent chairman for the year. During the month the Melbourne City Council discussed the question of Sunday tennis on the courts under its control. A proposal to open the courts on Sunday was defeated on the casting vote of the Lord Mayor. It was reported that three councillors left the chamber before the vote was taken. One of these is an officer of a Church of England parish near the city. By his action, or rather, inaction, he has pleased neither side. Another prominent churchman, a member of Synod, and diocesan committees, who is a City Councillor, supported the proposal to open the courts on Sunday, stating that "the churches were too narrow in their opposition to Sunday sport."

The Church of England in this city is very weak in her public men, and there are few who are really active churchmen.

Good Friday and Easter services in Melbourne were well attended. The Rev. W. Edgar Wood, who recently retired from St. Phillip's, Collingwood, was the preacher at the Cathedral on Good Friday morning. On Sunday the Cathedral was crowded, the Archbishop, in the evening, preaching the Easter sermon.

On Palm Sunday, April 14th, a most impressive service was held in the afternoon at St. Matthew's, Prahran. The Rev. P. W. Robinson is the energetic Evangelical Vicar of St. Matthew's. It was an inspiration to see the crowded congregation which filled the church, literally to the roof. The occasion for this service was the dedication of a chapel "to commemorate the Centenary of the City of Melbourne, and to keep in memory the pioneers of St. Matthew's Church." An ante-chapel,

for the use of the blind, was also dedicated. These were dedicated by the Archbishop and the stone of commemoration unveiled by the Governor, Lord Huntingfield.

The chapel, which is the gift of the Misses Payne, one of whom died on December 5th last, is in memory of Robert and Catherine Payne, and of their daughter, Isabella Payne, and occupies the left of the Sanctuary, from which the organ has been removed for the purpose. The chapel is entered from the body of the church, at the rear of the pulpit. It is here, at the entrance to the chapel, that the ante-chapel is situated. Desks at which the blind can sit, are fitted with Bibles and prayer-books in Braille. It filled one with sadness, as well as joy, to see how after the service, several blind young men eagerly gathered round these Braille copies and read them with evident pleasure. It was interesting to see that the lessons were read, one by the Rev. W. T. C. Storrs, for so long a Vicar of St. Matthew's, and the other by Mr. Neil Westh, a member of the Blind Institute, who read from the Braille. It is said that this provision for the blind, is the only one which exists in any church.

The new paper, "The Church Times," has appeared in Melbourne. The Editor is the Rev. C. L. Crossley, Vicar of Holy Trinity Church, East Melbourne, and the advisory board includes the Bishops of Gippsland, Bendigo and St. Arnaud, the Rev. Canon Crotty, D.D., the Rev. A. E. F. Young, Th.Schol., the Rev. R. H. B. Williams, and Principal Wade, of Ridley College.

The Rev. C. L. Crossley is an Evangelical of the modernist school, and was interested in the formation of the Anglican Church League, being a member of the Committee which drew up its constitution, although he has not since taken an active interest in its affairs. Most of the others mentioned in the list of the advisory board have not been conspicuous in their support of Evangelical principles. It is said that the paper is to be "non party," a word which Melbourne loves dearly. In fact, it is safe to say that one of the evils from which Melbourne Church life suffers is its "non party party." In its leading article, the "Church Times" says: "We hope to avoid dealing with sacramental and other topics in any way that will offend any school of thought."

It is hard to see the need for such a paper as this. Most of the clergy constantly complain that they are already overburdened with reading matter, and this additional dose may only add to the existing intellectual and spiritual confusion. Evangelicals would do well to push the "Church Record," with its definite and constructive Evangelical policy.

Dr. Kagawa, the noted Japanese Evangelist and author, has attracted considerable notice and interest in Melbourne. His record has earned him world-wide respect, and his direct, homely method of speaking has made his remarks worthy of attention. Speaking under the auspices of the League of Nations Union, in the Melbourne Town Hall, Dr. Kagawa made a most statesmanlike proposal which, if adopted, would help to dispel existing international trade rivalry and bitterness. The suggestion was that the League of Nations should extend its scope to enable it to place international trade on a co-operative basis.

Archbishop Head left Melbourne for England on April 27th. Bishop Booth will act as Vicar-General during his absence.

A number of important changes in this diocese are indicated. The Rev. A. E. F. Young goes from South Melbourne to Heidelberg, from which parish the Rev. W. T. C. Storrs has retired. Mr. Young is an Evangelical who should worthily succeed Mr. Storrs. He does not take quite so much interest in Evangelical movements, but is a highly respected Evangelical. The Rev. Karl Hamilton, of Gippsland Diocese, is to succeed Mr. Young at South Melbourne, and his coming to Melbourne is something for which Evangelicals are thankful. Archdeacon Hamilton should add strength to the C.M.S. in Melbourne. The Rev. L. Harwood takes the place of Mr. Gilder at Burnley, and it is possible that Burnley may see a slightly more advanced churchmanship. The Rev. A. E. Winter, who was curate at Ivanhoe, has gone to Sunshine in place of Mr. Harwood. This should leave Sunshine much the same. The Rev. A. R. Sinclair has gone from West Brunswick to St. Luke's, North Fitzroy, rendered vacant by the appointment of the Rev. F. A. Ray to the Home Mission Fund. North Fitzroy is an old Evangelical parish, which supports a C.M.S. missionary, and it is hoped that Mr. Sinclair will maintain the traditions that have been established there.

The Rev. Canon Thornton comes from Sale to the Church of the Epiphany, Northcote, in succession to the Rev. T. Cole, who has gone to Ivanhoe. Canon Thornton is not very well known in Melbourne, but those who know him speak very highly of his qualities. He is said to be of Evangelical outlook.

The Rev. H. E. E. Hayes, against whom the Archbishop has taken action, is to appear before the Commission for the trial of Ecclesiastical Offences at the Chapter House on Tuesday, June 4th. The charges have arisen out of articles and newspaper interviews supplied by Mr. Hayes.

The Influence of Conduct on Conversion.

Miss Blanche Tobin recounts an interesting story of how a conversion was held up by a Christian's failing. The preacher had been discussing prayer and the conditions affecting answers thereto. When the time came for questions and testimony, a certain Chinese tailor got up and confessed that though he had been a Christian for many years and had often prayed for the conversion of his wife, he had that day come to realize that his own bad temper was hindering his wife's conversion. He prayed for grace to overcome his failing. Now it happened that his wife at that very time had made a mistake practically ruining a garment she was engaged on. She was in great fear of her husband's wrath, so much so that she fell on her knees and prayed: "O God, if there really is a God, save me from my husband's anger." When the tailor came home she told him about the spoiled garment, in fear and trembling. To her utter surprise, he did not burst into the passionate anger she expected, but comforted her. She did not tell him anything about her prayer then, but the next time he was preparing to go to service, she said timidly that she would like to go too. It was his turn to be surprised, for hitherto she had always refused. Then she told him of her prayer and said: "When you used to exhort me to be a Christian and yet you yourself had such a bad temper, I used to think being a Christian didn't mean anything. But now I know your God can answer prayer, and so I want to learn to know Him." Of course if the cap fits—!

The parish of St. George's, Hobart, celebrated the 97th anniversary of the consecration of the Church on May 26th. The Rector and church officers are contemplating a three years' plan of preparation for a worthy celebration of the centenary in May, 1938.

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

Vol. XV, 102. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

JUNE 6, 1935.

[Issued Bi-monthly.]

8/- per year, post free
3d per copy

Contents.

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Church Missionary Society.
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The Oxford Evangelical Conference.

"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, c/o St. Clement's Rectory, Marrickville, N.S.W., or Diocesan Church House, George Street, Sydney.

Business Communications to be addressed: Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Editorial

Prayer for Students.

THE leaders of the Australian Student Christian Movement ask us to join in prayer with them for students all over the world on Sunday, June 16. We express the hope that the people in our Church, both privately and corporately, will take part earnestly in the observance of the day. When it is remembered that more and more University graduates are entering the professions, and becoming teachers in our schools, journalists and social workers, it is doubly necessary that we should uphold them in prayer and especially in their formative student days. They are bound by virtue of their training capacity and place in life to be vocal and to exercise a moulding influence in our land. The call to prayer is specially urgent just now. Marxian notions are sweeping many off their feet, others are caught in the barren waste of secularism, while not a few are caught in the enervating waters of pure hedonism, but it is just for these reasons that the work amongst students constitutes a challenge to the Christian forces of our land. The Student Movement needs no special brand of Christianity, yet it needs to be kept in mind that the student, because of what he is, has the strong tendency to become very critical of organised religion and of the gulf, as it seems to them, between the creed and practice of Christian people. They are, many of them, impatient with theological formulae which do not seem to express vital religion for them, and which seem couched in language sometimes out of harmony with our modern scientific thought. Large numbers of students are ignorant of what Christianity means at all.

Advertisements of Drink.

WE join whole-heartedly with Canon Hammond, and also the New South Wales Temperance Alliance in offering an emphatic protest to the Federal Postal authorities in allowing the covers of the Commonwealth Telephone Directory to be used for liquor advertisements. Thousands of citizens strongly opposed to the liquor menace in our midst, and deeply anxious to guard the young life of our land from the liquor habit, are forced to flaunt and handle this telephone book, with apparently no redress. The paltry bit of income that these advertisements bring to the already inflated Postmaster General's Department's coffers might well be foregone in the face of the devastating results of the use of alcoholic beverages. Somehow or another the liquor forces seem to have a sort of presumptive right. We know only too well what an insidious foe it is, but it has been so long entrenched in high places that there is an unholy bias towards it somewhere. Recently in the House of Lords the Bill introduced by Lord Arnold to prohibit certain advertising of intoxicating liquor was rejected on the second reading. Knowing something of the long story of the House of Lords and the production and sale of liquor, we are not surprised. Nevertheless, in our own midst in the face of "Booze's" attempts to create liquor drinking habits amongst the adolescents, there is need for active vigilance on the part of all forces of righteousness, as well as the urgent need for restrictive legislation.

There can be no doubt that many of the alluring and huge posters ex-

hibited on the hoardings entice the unwary, and present serious temptations to those over whom the desire for intoxicants has begun to assert a mastery and that they tend to counteract the effect of sound scientific teaching in elementary schools as to the nature and effect of alcohol. At the least, it would be reasonable to require that some sort of censorship should be enforced, and applied to all alluring advertisements which present incitement to habits of intemperance or sensuality.

The Use of the Word "Catholic."

ON all official State documents having reference to the Church of Rome, and indeed, upon all its own formal pronouncements and Vatican papers, this Church is referred to as the Roman Catholic or Holy Roman Church. Such connotation everyone understands. But in this very modern day, with her claim to ultramontane place and power, this Church uses every opportunity to be known as the "Catholic" Church, with the inference that all other churches are not. And when it is kept in mind that so many Romanists hold important positions in Government departments, we are not surprised that in official statements, handbills, and so forth, the word Roman is studiously omitted. Recently that noted scholar and theological writer, the Bishop of Gloucester, has been criticising rather sharply the uses to which this word "Catholic" are being put. Of course, strictly and etymologically, it means "universal," or "world-wide," and as applied to Christian dogmas, documents, or practices, can rightly be used only of the Creeds, the Bible, the Christian ministry (though not any special form of it), and the two sacraments of Baptism and the Lord's Supper, which can be shown to be everywhere recognised. Many other dogmas, usages, or practices have been adopted by different bodies of Christians, and have been confidently proclaimed as Catholic; and those who do not accept them have been ruled out of the Universal Church. Such exclusion has no authority. The Roman Church is not always consistent in its use of the word, for sometimes it claims to be the Catholic Church, implying the exclusion of all others, sometimes calls itself the Roman Catholic Church, which may mean merely the Roman branch of the Universal Church. The Anglo-Catholics, by their use of the term, assert that they alone of the members of the Church of England are Catholics, whereas in the strict definition of the word not only Evangelicals, but such members of the Presbyterian, Methodist, and other Protestant